

ENTRY III : 1₃ : 226 IS THE FINAL
Entry of book 3 . Actually, it is
the final entry of volume one,
the final entry of Phase III,
the final entry of the 999,000
pattern.

This notebook marks the spontaneous
beginning of A TOTALLY DIFFERENT SYSTEM



A BRIDGE FROM THE HENTRICH DIARIES

WRITINGS 1991

6 August thru 1 September

UBI

MEDITATIONS

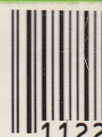
NOTEBOOK 25 I

120 Sheets/Co
11 x 8 1/2 in. Notebook



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HEINRICH DIARY MATERIAL

"FOR MADMEN ONLY"



SN244873

THE MOON WHEN THE CHERRIES TURN BLACK
SCHOPENHAUER DISCIPLE

AUGUST 1991

- BEING THE THIRD BOOK OF THE FIRST VOLUME
OF THE THIRD PHASE
IN THE DEVELOPMENT OF THE HEINRICH DIARIES -

{ actually just another notebook of diary material }

THE MOON WHEN THE CHERRIES TURN BLACK

AUGUST 1991

1974

213

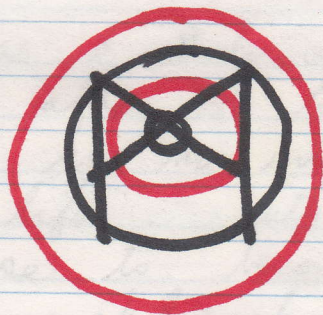
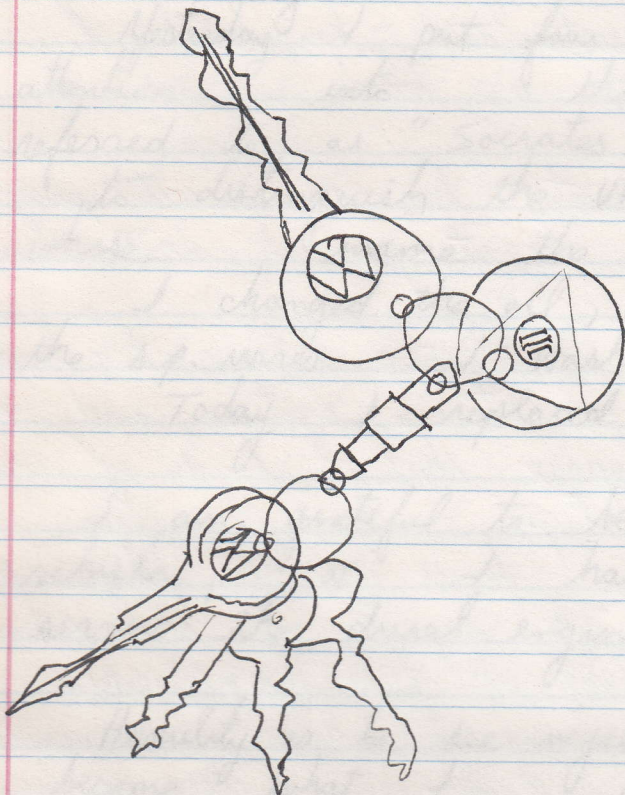
13/1/74

213.1

Let us start off this notebook with basic humility and gratitude. Let us keep it simple and try to express our thoughts as directly as possible.

213.2

At 10:15 I put four hours of self-energized attention into the Villabona letter (hereafter referred to as "Socrates" (qualification marks a limit to understanding the whole of the actual philosophy, which is the vehicle of the actual philosophy). The oil filter, the spark plugs, the spark plug wires, and the fuel filter. Today I had to be able to service the engine. I had no idea how to service the engine on the Rabbit.



213.5

The 1974 year will go towards living expenses (200 per month), rent (250 per month), food (100 per month), car payments (125 per month), and automobile insurance (100 per month). That leaves a savings of 1000 - 375 = 625 per month.

1974

213

131

213.1

Let us start off this notebook with basic humility and gratitude. Let us keep it simple and try to express our thoughts as directly as possible.

213.2

Yesterday I put four hours of solid energized attention into the Volkswagen Jetta, hereafter referred to as "Socrates" (quotation marks a must to distinguish the VW from the actual philosopher, whose name the vehicle inherits).

I changed the oil, the oil filter, the spark plugs, the s.p. wires. I washed and waxed it. Today I replaced the fuel filter.

213.3

I am grateful to be able to "service" this vehicle, as I had no idea how to service the diesel engine on the Rabbit.

213.4

Humility is to see myself as I truly am and to become what I am able to be.

I am a laborer who has no intentions or marriage or a "normal life". With disciplined mental philosophy I hope to become a non-ordained genuine philosopher without a badge (a PHD.). I hope to become a very deep philosopher with Schopenhauer's books as the master key to deeper philosophical knowledge.

213.5

The wages I earn will go towards living expenses (300 per month), rent (250 per month), food (100 per month), car payments (125 per month), and automobile insurance (100 per month). That leaves a savings of $1000 - 875 = 125$ per month.

1976

35P1

215

133415

215.1

Chapter XX of Will and Rep Vol 2 invokes an eerie, psychedelic sense of blood, blood vessels, and brain as thing in itself. He teaches about the tentacles (feelers) and generally describes blood as the will itself, having a mind of its own.

215.2

I am sleepy from a day of working outdoors. Although I was haunted with doubts about my path (caused by comparing myself to other men such as my boss [who - like most men - does not think with his brain but with his heart and genitals]), the drive home in the air conditioned Jetta was calming.

I napped for half an hour, then I had pizza with Dad, sister, and brother-in-law at the Olde deluge Tavern.

We played basketball until 9 PM.

215.3

Now that I feel secure with a quality automobile, I can see clearly the path before me. If I can endure the day's labor at the park with minimal disturbance, I will be able to study Schopenhauer's philosophy in the evening.

I may even leave a book in the glove box of "Socrates" just in case I need to be reminded of my path while on the job site. I need to practice vigilance if I am to walk the narrow road to salvation.

215.31

The main thing is to focus on ONE WORK AT A TIME. Now I am on Chapter XX of Schopenhauer's World As Will and Representation Vol 2.

1977

216

13415

216.1

"Dream recall" used to be very formal and rigid, but there is a chance I may include dream recall within the sub-proposition decimal system, rather than set aside an entry just for dream recordings.

216.2

DREAM RECALL 8/9/91 → very erotic images of a tall woman with beautiful legs and breasts. She is arousing herself and preparing her vagina for the reception of the male sexual organ. I am in the dream - not specifically as the person I am in wakeful reality, but as the will to live itself.

The sexual impulse is powerful and its demands are the pleasures experienced through intercourse between male and female; but, the WILL really demands propagation of the species --- and the ejaculation is merely the means to achieving that end.

While ramming the will to live into the female's orifice, my back and arms are cut open by her nails. I see BLOOD.

I understand this dream as a sign that, although I may doubt my mental capacity, as not being capable of comprehending Schopenhauer's teachings, his philosophy is entering my entire organism by way of the cerebral organ.

Hence, invisible thoughts solidify and become powerful truths which affect the way I perceive the world and the way I live my daily existence.

216.3

Civilization hides much of things as they truly are.

216.4

If the road to salvation is attained through philosophical knowledge, then the intellect - which has been created out of the blood to serve the will to live - must somehow detach itself from the very will that it serves.

How is this possible? Why would nature allow such a loophole?

216.41

at any rate, I must concentrate on deepening the way of perceiving the world. I am a seeker of truth, and I must practice eternal vigilance in order to resist being influenced by those who sleepwalk through this world without reflection nor honest contemplation of things as they really are.

I must not allow the brain to doubt itself. The sexual impulse is very significant, and most men are totally enslaved by its power. They are not at fault as this is the means by which the will achieves immortality through regeneration.

Yet I must remember continuously that I am up against the will to live.

The enemy is my self and the entire world. The intellect serves the will, but through mental philosophy may detach from the will in order to attain salvation from WORLD SELF.

1983

222

222.1

1310

Work was drudgery. I was enthusiastic about fixing some electrical problems in one dump truck and a radiator hose in another dump truck. I was so enthusiastic that I skipped my brakes, but it seemed so futile at 4PM when the lights did not work and the radiator hose was "crooked".

I was exhausted and ashamed that, even though I tried my best, I could not smoothly fix the problems.

222.2

There is always tomorrow to try again.

I picked up FRPSR; SCH at Waldens and then I went to my sisters for "calamari". I philosophized with my father for two hours while Tami and Joe were out visiting Joe's dad. Dad listened to all my chattering about Arthur Schopenhauer, denial of the will to live, life as suffering; atheism over monotheism, pessimism over optimism; intellect over desire; and even some recollection of my journeys before sobriety. I told him how I write, how I intend on studying philosophy without going to a college or university. I explained my stubbornness in AA, how I wrote to the G.S.O. in New York inquiring about atheistic groups in AA.

I explained what influence Joe Fili had on me and that I am even more deeply inspired by Arthur Schopenhauer's books than by Fili himself.

I am truly obsessed, and although I am not unique, I am fully aware that I am RARE.

1985

NOTES ON

224

FOR MADMEN ONLY: ~~PHI~~ PHILOSOPHY

1312

14 AUGUST 1991 ~~SESSION #1~~ MEMO #1~~PHILO~~; SCH; FRPSR §1, 4

Homogeneity → "tells us to start with kinds by observing the similarities and agreements in things, and also to unite these kinds into species, and these again into genera until we ultimately arrive at the highest concept that embraces everything"

Specification → "requires that we clearly distinguish from one another the species united under one comprehensiv generic concept, and again the higher and lower kinds included under these species"; "guard against making any jump"; "every concept is still capable of subdivisions into lower ones."

* see Dict. of Philo. p. 177 "Homogeneity and Heterogeneity"
the Principle of Sufficient Reason → "everything has a reason or a ground which justifies us in everywhere asking why, this why may be called the mother of all sciences";
 "the posr is a common expression of several kinds of knowledge given a priori." ; "Nothing is without a ground or reason why it is."

§ 12 → "veritas aeterna (Eternal Truth) in and by itself is superior to gods and fate" Hume challenges the authority of this principle. He says causality is nothing but the empirically perceived chronological sequence of things. Schopenhauer easily refutes this, but admires Hume for asking the question.

... M ...
FRPSR § 12

transcendental idealism → "the world is just as dependent upon us, as a whole, as we are on it in particular"

§ 14. On the Proofs of the Principle

"They seek a reason for that which has no reason"; "To seek a proof for the principle of sufficient reason is especially absurd and is evidence of a want of reflection."

The PoSR authorizes us to demand a proof of every judgement. It is absurd to demand a proof for the PoSR.

That is like demanding a proof for the right to demand a proof.

§ 15 "The PoSR authorizes us to ask why" one application was to judgements that must have a ground or reason, the other was to changes in real objects which must always have a cause.

§ 16 "To be object for the subject and to be our representation or mental picture are the same thing."

"THERE ARE FOUR CLASSES INTO WHICH EVERYTHING IS DIVIDED THAT ^{can} FOR US ~~CAN~~ BECOME AN OBJECT, THUS ALL OUR REPRESENTATIONS."

* May I suggest that when noting remarks about the four classes of the PoSR, besides the "§", make note of chapter and WHICH CLASS (157, 200, 362, 474)

1.4 Even though I have already written down the basic formulas, codes, heading procedures, and the like, I will summarize as this is the first entry of a potential life long diary system:

1.41 We call every notebook just what it is: Heinrich Diary Material.

1.411 We have a theme for every notebook which serves as both invitation and warning - it is taken from Hermann Hesse's Steppenwolf - "For Madmen Only".

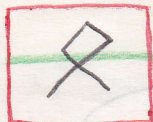
1.412 We "number" each separate notebook with a rune. The numerical value and sequence of the runes are as follows, which is taken directly from Ralph Blum's Book of Runes:

1	☒	(mannaz)	9	↯	(diehwaz)	17	M	(ehwaz)
2	X	(gebo)	10	Y	(algiz)	18	↑	(laguz)
3	F	(ansuz)	11	Ɔ	(fehu)	19	H	(hagalaz)
4	⌘	(othala)	12	P	(wunjo)	20	R	(raido)
5	∩	(uruz)	13	↷	(jera)	21	⤵	(thurisaz)
6	⋈	(perth)	14	<	(kano)	22	⌘	(dagaz)
7	†	(mauthiz)	15	↑	(teiwaz)	23	I	(isa)
8	⌘	(inguz)	16	B	(berkana)	24	⚡	(soweln)

1.413 These 24 runes will be used to title ~~and~~ each notebook and to give order of sequence to the series.

These 24 runes will also be used to number the "ENTRIES". After the initial 24 runes have been exhausted, we will use 1, 2, 3, 4, 5, 6, 7, 8, 9 numbers as BASE to the first rune. This base will represent how many times we have circled through the 24 runes. It will represent 24 to the n th power.

Notice the basic formula in entry III: 13: 226.1.



4

NOTES ON PHILOSOPHYMEMO # 216 AUGUST 1991

1991

+3M

Schopenhauer (SCH)ON THE FOURFOLD ROOT OF THE PRINCIPLE OF SUFFICIENT REASON
(FRPSR)

I am reading about The first class of objects for the subject
and the form of the PSR ruling therein.

Generally, the four classes are:

PERCEPTIVE - SENSES : LAW OF CAUSALITY

THOUGHTS - IDEAS

PURE INTUITIONS

SUBJECT OF WILLING

FIRST CLASS (CHAPTER FOUR)

§ 20 → law of causality, reason of becoming.
law of causality related exclusively to changes.

"When every effect appears, it is a change, and just because it did not appear earlier, it infallibly indicates another change that preceded it. In reference to it, this change is called cause, but in reference to a third thing change, again necessarily preceding it, that same change is called effect. This is the chain of causality; it is necessarily without beginning."

Schopenhauer says the concept of first cause
(the Absolute, God) is absurd.

He shows how easily led the masses are
by people proclaiming the Absolute.

The principle of Sufficient Reason protects us from such concepts.

§ 20 pages 59-62 : a brilliant example how "a few mercenaries sing praises of the bad, their voices finding an echo in the hollow emptiness of a thousand crumskulls, an echo resounding and spreading even at the present time"

They reach the *causa prima* (the Absolute, God) by annulling the principle of sufficient reason.

causality is transcendental (see pages 62-64)

Law of inertia - every state must last throughout endless time without change, increase, or diminution, unless a cause supervenes which alters or abolishes it.

permanence of substance - substance is permanent. It cannot arise or pass away; consequently, the quantity thereof existing in the world can never be increased or diminished.

transcendental knowledge reduces the world of experience generally to a mere phenomenon of the brain.

causality has three different forms:

cause - changes in the inorganic; action and reaction are equal to each other.

stimulus - governs organic life; action and reaction are not equal to each other.

motive - conduct; the medium of motives is knowledge; requires the intellect.

* detailed discussion in "Freedom of the Will" section III.

.3 SCH ;FRSR § 34 The Faculty of Reason (Vernunft)

Schopenhauer does a wonderful job in illustrating the error of the proof of the existence of God. p. 179 - p. 189 are a must for a powerful discussion about metaphysical doctrines.

He shows that Kant's Critique of Pure Reason discredits the proof of the existence of God.

Do not confuse Almighty God - who is of Judaism with Brahma - who lives and suffers in all that is.

Schopenhauer shows that Buddhism is totally atheistic. Instead of atheist should say non Jew. Instead of atheism, one should say non Judaism.

.4 It is amazing how ignorant and arrogant some people are. Take the elderly man at the AA meetings with 30 years of sobriety. He tells people, in order to make a stand for his God, that Buddhist's worship the Buddha just as Muslims worship Allah, just as he worships God. The man I refer to is so blind he cannot get into his thick skull that Buddhists are not Theists, but ATHEISTS! They have no words for creator or ruler of the universe!

The deeper I get into Schopenhauer's philosophy, the more relief I feel. To have been deceived for so long, and to breakthrough the many layers of deceit, to find deeper truths is to be on the road to salvation through philosophical knowledge as opposed to faith.

5

" alas ... grant me madness

Will Durant makes clear that Nietzsche's greatest influence was Schopenhauer and that he probably renounces them to cover this up.

at 18 Nietzsche had lost faith in the God of his fathers, and was searching for a new deity which he thought he had found in the Superman.

When he discovered Schopenhauer's World as Will and Representation, he took the book to his lodgings and read every word of it hungrily.

" The dark color of Schopenhauer's philosophy impressed itself permanently upon his thought.

Even when he denounced PESSIMISM as a form of decadence, he remained at bottom an unhappy man. Only Spinoza or Goethe could have 'SAVED HIM FROM SCHOPENHAUER'. Though he preached amor fati, he never practised it ~~there~~."

51

although I may skim over Nietzsche in the future, as he is an illustration of nihilism and atheism combined, I will be aware of his self deception; whereas Schopenhauer is sober, honest, and not so concerned about politics...

Atheism for Nietzsche goes without saying and is constructive and radical. His main vocation is NIHILISM.

6

We may skim through Nietzsche, Russe, and even Hegel (Hegel to better understand Schopenhauer). We can study Kant - but it is SCHOPENHAUER who has REACHED ME MOST POWERFULLY.

7 SCH; FRPSR § 42

The subjective correlative to the first class of representations {PSR of Becoming} is the understanding.

To the second {PSR of Knowing} is the faculty of reason.

To the third {PSR of Being} is pure sensibility.

To the fourth {PSR of the ^{ACTING} Subject of Willing} is the inner sense, or generally self consciousness.

71 QUALITAS OCCULTA is used many times in SCH's main work WWR. It means that something is no longer capable of physical, but only of metaphysical, explanation, in other words, of one that transcends the phenomenon.

Some qualitates occultae are NATURAL FORCES and even vital force.

72 § 43 "Just because the subject of willing is immediately given in self consciousness, it is impossible further to define or describe the nature of willing."

When we ask "WHY?" (we want to know the ground or reason, or more accurately the motive, of the resultant action) (Motive is the third form of causality.) (But the whole of causality is only the form of the principle of sufficient reason in the first class of objects, and thus in the corporeal world that is given to us in external intuitive perception.)

→ "motivation is causality seen from within"

→ The fourth class is the PSR of ACTING-
BECOMING, KNOWING, BEING, ACTING.

Whereas the ~~first~~ class contains the law of causality, the fourth class contains the law of motivation.

. 3

Around 7 PM I could feel that desert loneliness settling into my veins and sinews, the will frightened of losing its servant, the intellect. Yet, after showering, shaving, and tightening up my sanctuary, I cuddled into the corner of the sofa and began reading WWR Vol 2 where I left off before picking up FRPSR.

. 31

Reading Chapter XXXI "On Genius" was consoling, as he speaks about the melancholy condition of the individual whose intellect has detached from the will.

"The melancholy accompanying the genius rests on the fact that, the brighter the intellect enlightening the will-to-live, the more distinctly does it perceive the wretchedness of its condition; hence, the gloomy disposition of highly gifted minds."

. 4

It is time for me to come to terms with the denial of the will-to-live. When coworkers or family members comment about my solitary lifestyle, or try to give me hope that one day I will find "the right woman" and settle into the lifestyle of the masses, I must not let this create doubt in my own mind.

Instead, I let them know how serious I am about this way of life and that I live this way for a serious reason.

Better yet, I should practice self restraint, accepting that it is of little importance whether anyone else understands or respects my lifestyle. It is best to realize most people are living to affirm the will-to-live; whereas I live to deny it.

14

NOTES ON PHILOSOPHY MEMO #4

14

21 AUGUST 1991 (last memo #12)

Schopenhauer, The World As Will and Representation (SCH; WWR)
Volume II chapters XXXI ON ~~THE~~ GENIUS
(p. 387-388)

Although I cannot take notes for this chapter in WWR as I did in FRPSR, I can record some general statements. Some of these statements prove to me that I am more of a LONER than I once realized, and that I should see clearly the significance of going to only quality AA meetings so as to have fewer evenings away from SOLITUDE.

I do not claim to be a genius or a madman, but some of Schopenhauer's statements are all too accurate!

"The genius lives essentially alone. He is too rare to be capable of easily coming across his like, and too different from the rest to be their companion. The detached intellect is not adapted to thinking in common, to conversation with others; they will have as little pleasure in him as he will have in them. They will feel more at ease with their equals, and he will prefer conversation with his equals, although, as a rule this is possible only through the works they have left behind."

The intellect came across Schopenhauer in Will Durant's outline of Philosophers; it took four months to get ahead of the foundation of the books I will study, and put in time for the total disintegration of my ~~philosophical~~ ~~intellectual~~ ~~structure~~. I grasp onto Schopenhauer as one would to a rope!



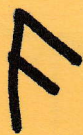
5

URUZ
STRENGTH
Manhood - Womanhood
Wild Ox



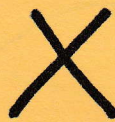
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OTHILA
SEPERATION
Retreat
Inheritance



3

ANSUZ
SIGNALS
Messenger Rune
Loki



2

GEBO
PARTNERSHIP
a gift



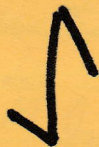
1

MANNAZ
THE SELF



10

ALGIZ
PROTECTION
Sedge
Elk



9

EIHWAZ
DEFENSE
Averter Powers
Yew Tree



8

INGUZ
FERTILITY
New Beginnings
Ing - Hero God



7

NAUTHIZ
CONSTRAINT
Necessity - Pain



6

PERTH
INITIATION
Hidden
A Secret Matter



15

TEIWAZ
WARRIOR ENERGY



14

KANO
OPENING
Fire, Torch



13

JERA
HARVEST
Fertile Season
One Year



12

WUNJO
JOY
LIGHT



11

FEHU
POSSESSIONS
Nourishment, Cattle



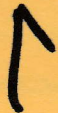
20

RAIDO
JOURNEY
Communication
Union, Reunion



19

HAGALAZ
DISRUPTIVE
NATURAL FORCES
Elemental Power
Hail



18

LAGUZ
FLOW
Water
That Which Conducts



17

EHWAZ
MOVEMENT
Progress
Horse



16

BERKANA
GROWTH
Rebirth



24

SOWELU
WHOLENESS
Life Forces
Sun's Energy



23

ISA
STANDSTILL
That Which Impedes
Ice



22

DAGAZ
BREAKTHROUGH
Transformation
Day



21

THURISAZ
GATEWAY
Place of Non Action
Thou

25

ODIN
The UNKNOWNABLE

= "M, M"

PT. 9
33
H
2005
FEB 1
PI. 4
It is becoming more clear to me that my rebellion is against existence. Even as I am at the core the thing in itself, the will, my individual intellect is determined to reach NIRVANA, extinction.

The whole process is so deep that I must continuously return to meditation in solitude. I cannot expect to find support out there in the world, as most people are blindly serving the very thing I am rebelling from.

- .5 Again, as stated earlier, it serves no useful purpose to expose the true nature of existence to those who have wholeheartedly affirmed the will to live.

What they don't know...

It would be in vain to attempt instructing others. The Buddha rightly proclaimed,
"THIS CANNOT BE TAUGHT".

- .6 Even with my determination to overcome the problem of existence, I am still a young man sustaining his personal existence and therefore still a tool for the species.

It is difficult enough just to seek Nirvana, without trying to justify and explain it to others.

Eventually I will develop a detached state of mind in which I will harbor secret gratitude for my solitary lifestyle.

I can have compassion for others, but I shall not envy their love affairs, as I "see very well" (the vision of a MADMAN).

20

.1

I have completed my first reading of WWR V2 and I am anxious to get into OTFW. By the time I complete OTFW, hopefully the PH will have arrived. If not, I will immediately begin reading Hamme's DCNR.

P. 20NOTES ON PHILOSOPHYMEMO # 625 AUGUST 1991last memo page 69 K17

In the last chapters of WWR V2 Schopenhauer gives some astonishing examples of the symmetry of his doctrine with that of ancient Buddhism and genuine Christian morality.

He makes clear that current Christianity is by no means true to the original Christian mythology.

For THE DENIAL OF THE WILL-TO-LIVE one must practice ABSTINANCE from the sexual impulse, CELIBACY.

NIRVANA is the denial of the will to live.

The Will is SAMSAHA - the phenomenal appearance of this world.

He is in favour of ST FRANCIS of ASSISI as he is of THE BUDDHA.

Whereas the Pantheist names this world GOD, Schopenhauer names this world THE WILL. The sexual impulse is the first to be extinguished in order to reach NOTHINGNESS, NON-EXISTENCE.

PT. 9
55-
3
FOOD
YES
TEST
05X
Whereas the ancient religions disguise truth in mythology and allegory, Schopenhauer's philosophy is direct and clear.

"PHILOSOPHY IS RELATED TO RELIGIONS AS A STRAIGHT LINE IS TO SEVERAL CURVES RUNNING NEAR IT; FOR IT EXPRESSES ~~sensu proprio~~, AND CONSEQUENTLY REACHES DIRECTLY, THAT WHICH RELIGIONS SHOW UNDER DISGUISES, AND REACH IN ROUND ABOUT WAYS"

Schopenhauer is truly to be followed as was the Buddha, but it is of no use to try to instruct others on the path to NOTHINGNESS, & NON-EXISTENCE.

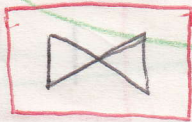
The most I could do is confide in those closest to me that I am practicing celibacy, and that I intend on reaching salvation, which to me is NON-EXISTENCE.

Those who pretend to be religious can be ignored, as it is utterly impossible to expose them to their own stupidity.

I will therefore make a note here that I am ON THE ROAD TO SALVATION through philosophical knowledge.

Part of the denial of the will to live is celibacy.

Not only am I the PHILOSOPHER I always knew I was, but I am also the genuine MONK I longed to be. Humility will be to refrain from announcing these truths to those ENSNARED by the will to live.



22

.1

I am developing a routine. With the vehicle in good condition (with a cassette stereo) the drive to work is meditative and relaxing. By the time I get to Cheesquake I am grateful for my job as a maintenance worker.

I breathe deeply as I walk across the lot into the shop. I imagine myself living in the red house one day. It would be a sanctuary; I would not care what the rangers thought of my solitary life. If they pressured me for a reason why I never had girls over, I would tell them the truth: "I like to be alone so that I can study philosophy. I do alot of writing. Mind your own business."

.2

at work sometimes I go off the deep end with philosophy. I have some very strong views. I am even rude and insensitive to the beliefs of others. I just don't pull any punches. I use what I have read to back up my arguments.

.3

By the end of the day I feel like a bum or sometimes like a workhorse. I need to remind myself that a lowly position in society is beneficial to my the development of a my "monastic state of mind".

.4

The drive home is pleasant, especially with the air conditioner. Because I am alone and in mother's basement, I do not need a second job. The evenings belong to philosophy, to my intellectual development. I get out of my workclothes and behold a sanctuary for philosophy.

P22

NOTES ON PHILOSOPHYMEMO # 727 AUGUST 1991last memo page 79 M20

SCH; DTFW chapter IV

.1

Schopenhauer shows how important it was for Theism to cling to the freedom of the will so as to protect the omnipotency and goodness of the Creator; for as long as man had free will, God was not responsible.

And yet all events and violations occur by necessity. Man is capable of doing one thing at a time. He can wish two actions, but only will one.

He has a choice of which wishes to will, but motives compell him to will only one thing. There is no freedom of the will.

.2

although I am making headway in my revolt against Theism, I think it wise to practice restraint when it involves work with still suffering alcoholics.

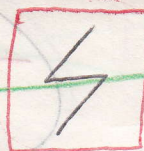
For instance, when I go to speak at the County jail ~~of~~ two evenings from this night, it is wise to relate my history and focus on the alcohol, the insanity.

Any talk about a Higher Power must be kept simple so as not to confuse anyone with deep philosophical problems. I just don't drink. As for God, I am a philosopher. I seek spirituality in daily existence.

1240

2011

13M



-28

p.86

24

24

- .1 The Pessimists Handbook arrived today in the mail. It is not hard cover, but merely 2 volumes of 800 pages together. It contains many of the essays found in the \$6.95 Penguin edition, "Essays and Aphorisms". For 180 dollars I expected hard covers!
- .2 The good news is that The Pessimists Handbook (from here on referred to as PH) contains all of several books I was interested in:
The Wisdom of Life
Studies In Pessimism
Religion
- .3 My collection is complete unless I want to try to find The Will In Nature and On Morality.
- .4 I will quickly finish On The Freedom of the Will so that I can get into PH.
- .5 I felt powerfully enlightened and intense this morning. I must not worry. I am obsessed with Philosophy. How fortunate I have been to have stumbled upon Arthur Schopenhauer's writings.

Not only rare, but certainly unique. What other janitors in the area have a personal copy of The Pessimists Handbook?

2014

A, F

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13X

27

A 27

1242,

.1 Ever since I was about fourteen years old I used to worry about Friday and Saturday nights: What to do? I found at an early age what a relief it was to isolate from the "doing": to do nothing. One might say I copped out or dropped out, I say I transcended the uncomfortable pressure to "do something", "to be sociable".

.2 When I got out of jail, those same old pressures surfaced and I felt I was strange for not "looking for action", "searching for a girl to spread her legs". Slowly but surely I got back into my isolation, but with AA meetings as a social connection.

Now that the Friday night meeting at St Peters is off limits to us males, I am not at all anxious to go to another meeting. In fact, I am relieved to only come home from work and ISOLATE.

It is a relief to come home from work with two consecutive days off to relax. So the evening spent alone is perfect for studying philosophy. The work week is ended, and I am free to get back to contemplating the problem of existence. Notice I do not say "meaning of life", but "problem of existence".

2015

~~M, X~~

-24

13M

28

M28

1242, H.

NOTES ON PHILOSOPHY

MEMO #8

30 AUGUST 1991

last memo page 85 M23

On David Hume's Dialogues Concerning Natural Religion

- .1 I like chapter ten the best where Philo gives proofs of the suffering of existence. Although I can see why Schopenhauer favored Hume above many other philosophers, I will only note here some excerpts from DCNR.
- .2 page 128: "And if we are not contented with calling the first and supreme cause a GOD or DIETY, but desire to vary the expression; what can we call him but MIND or THOUGHT, to which he is justly supposed to bear a considerable resemblance?"
- .3 page 132: "None but fools ever repose less trust in a man, because they hear, that, from study and philosophy, he has entertained some speculative doubts with regard to theological subjects. And when we have to do with a man, who makes a great profession of religion and devotion, has this any other effect on several, who pass for prudent, than to put them on their guard, lest they be cheated and deceived by him?"
"We must further consider, that philosophers, who cultivate reason and reflection, stand less in need of such motives to keep them under the restraint of morals."

4 There is some positive aspect to this negative funk, which is: the more miserable, futile, and absurd life becomes for me, the more melancholy I will become, and the more assuredly the will will recognize the need for its annihilation.

5 To be happy and to be a Schopenhauer disciple is a contradiction. To be melancholy is a perfectly natural condition for me.

To isolate is perfectly natural. My character will not be changed by mere principles of a 12 step program.

Looking back upon the writings of March-May 1987, a major inspiration for continued abstinence from alcohol is my present value on a sober mind.

∞

A BRIDGE TO $0=\infty$

WRITINGS 1991
1 thru 13 September

MEDITATIONS
NOTEBOOK 25 II

3 SUBJECT

120 Sheets/College Ruled
11 x 8½ in. Notebook



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8

~~NOTEBOOK "X"~~ (GEB0)

BOOK INFINITY

 5 URUZ STRENGTH	 4 OTHILA SEPERATION/RETREAT	 3 ANSUZ SIGNALS/MESSANGER	 2 GEB0 PARTNERSHIP/GIFT	 1 MANNAZ SELF
 10 ALGIZ PROTECTION	 9 EIHWAZ DEFENSE	 8 INGUZ FERTILITY/BEGINNING	 7 NAUTHIZ CONSTRAINT/PAIN	 6 FERTH INITIATION/HIDDEN
 15 TEIWAZ WARRIOR ENERGY	 14 KAND OPENING FIRE TORCH	 13 SERA HARVEST FERTILE SEASON ONE YEAR	 12 WUNJO JOY LIGHT	 11 FEHU POSSESSIONS NOURISHMENT
 20 RAIDO JOURNEY COMMUNICATION	 19 HAGALUZ DISRUPTIVE NATURAL FORCES WHOLENESS	 18 LAGUZ FLOW WATER	 17 EHWAZ MOVEMENT PROGRESS	 16 BERKANA GROWTH REBIRTH
	 24 SOWELU	 23 ISA STANDSTILL	 22 DAGAZ BREAKTHROUGH TRANSFORMATION	 21 THURISAZ GATEWAY

1 SEPTEMBER → 13 SEPTEMBER

[1991]

THE FOLLOWERS TO BE STUDIED:

THE MASTER: ARTHUR SCHOPENHAUER

On The Freedom of the Will FRPSR
The World As Will and Representation Volume One WWR VI
The World As Will and Representation Volume Two WWR VZ
On The Freedom of the Will OTFW
Essays and Aphorisms E+A
The Pessimist's Handbook PH

FOR MAD MEN

ONLY DAVID HUME

Dialogues Concerning Natural Religion DCNR
POST-SCHOPENHAUER (DISCIPLE) FRIEDRICH W. NIETZSCHE

Human Portability
This Sufferer's Testimony TSZ
The Light of the Tides TotI
The Art of Living TAC
Nietzsche Contra Wagner NCW

Basic Writings:

The Birth of Tragedy TBOT
Beyond Good and Evil BGE
On The Genealogy of Morals OTGOM
The Case of Wagner TCOW
Ecce Homo EH

POST-NIETZSCHE ALBERT CAMUS

Myth of Sisyphus MOS
The Rebel TR

OTHERS TO BE SKIMMED OVER: Ludwig Wittgenstein

Philosophical Remarks, Plato, Voltaire

Camus: The Rebel

Wittgenstein: Philosophy

2024
Z₃ P

M, Z

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1247₂

37

X7

.1 My father got divorced from his second wife of ten years recently, and he has been living with my sister here in Freehold for several weeks, if not a couple months. About a month ago, he and my mother visited the Steiners. They are a family I know through my dad. Diane (Klammer) Steiners grew up on a chicken farm in Wayne, and my dad worked there when he was young... He was very close to her family.

.2 Now Diane has invited me to go to a picnic/barbeque with Dad, mom, Tami, Joe, little Joey. I did not want to go, and Dad asked me again - telling me Tami and Joe were going, which would give me an excuse to leave early.

I thought it over. Whereas before this I just had a gut feeling against going, when analysing it I was overwhelmed with deep rooted anxieties, fears, and insecurities.

.3 Diane would ask me an array of personal questions, butting into my business: Do you have a girlfriend? What do you do for fun? What kind of work do you do? Are you going to get married? You're so skinny! Don't you eat? I remember such and such... Basically, she would embarrass and humiliate me.

21 5:11 4:50
4 I became defensive as I gave my mother
(and myself) reasons for not wanting to
go: "they are vulgar" I exclaimed.
I am not interested in the same
things, and they would mock the very
things that are sacred to me:
such as philosophy.

6 I am UNSOCIABLE. I would be miserable
and would not be able to keep from a
melancholy mood. It is better that I
just don't go. Too many bad memories
abound when I think of the Stuerer's
get together: getting beaten by dad in
front of everyone, running
away after a fight with dad during
a sport, feeling like a weep
in front of Jeff - she compares me
to her kids... all the
booze!

Plain and simple: I am a philosopher in
my leisure time. I am UNSOCIABLE. I don't
socialize because I isolate from society, hence
I would be better off to stay home like
a HERMIT.

7 I called my sponsor, Hank, and he agrees.
If I don't want to go, I just
should not go. I need no reason
for declining the invitation other than my
UNSOCIABLE temperament.

A, B

-12

2027 \mathbb{Z}_3

$\times 10$

1249₂

40

- .1 I did not want to go to work this morning, but I did and I dragged my ass all day; it was almost as if I resented having to work for a living.
- .2 I went to the Friday Night Perrineville discussion meeting and admitted I was an atheist. Someone told me to "keep it simple"! I get so sick of hearing that crap! The smurf has still got an old hangup left over from some "Black Alex" who used to argue with Smurf in favor of ATHEISTIC PHILOSOPHY over JUDEO-CHRISTIAN RELIGION... he said, "Alex is dead now and I am still here. I must have done something right". (but is he not ASSUMING that existence is preferable to non existence? Could it be that Alex is better off dead than the smurf is alive?)
- .3 After the meeting, Brad and I got coffee, pizza and we rapped on his porch till 11PM. I told Brad that I might give him my 350 dollar mountain bike - as it is wasting away in the basement. I called Harko and he reminded me of the historic, symbolic value that bicycle has for me. I cannot part with it... I must tell Brad I didn't know how

attached I was to the bicycle, but after thinking about it, I decided I should keep it. Besides, my sponsor Hank said I would regret it - and I don't want to ruin the friendship Brad and I have.

- .4 Hank was at the Perrinville meeting. On the phone he tried to tell me that my problem is that I sit around and
DO NOTHING.

Does he think studying ARTHUR Schopenhauer is "DOING NOTHING"?

- .5 I find within my own soul and in the temperament of others in AA that we are very ill personalities. It is absurd that we give one another suggestions! One is SICKER than the next! How in the fucking hell do we maintain sobriety?

- .6 I get pissed off at my sponsor when he tries to make me feel like my life as I live it is worthless because I don't DO ANYTHING or because I don't have any fun.

- .7 The way I feel now, I wish the world would DISAPPEAR into NON EXISTENCE! I am rebelling against society and existence itself!

A.M

11

2028 12 3

41

XII

1250

- .1 I awaken with a splitting headache, sleeping until 11AM. I had dreamt about a large rock concert with friends from childhood; a 1984 2 door caprice with beer in the trunk and reefer in the glove box... was I going to smoke it?
- .2 When I awoke, it occurred to me that I was ill, mentally ill. May be mental capacity, when it exceeds the purposes of the will, becomes a defect. I sounded very confused at the meeting yesterday, and my sponsor Harv² passed me off by implying that my life is a waste, that I should ride my bicycle to work off an excess of psychic energy. He passed me off because he is right.
- .3 I WANT TO JUSTIFY MY ISOLATION FROM SOCIETY. I AM DEPRESSIVE AND MELANCHOLY AND ANALYTICAL TO THE POINT OF UTTER CONFUSION. I AM NOT WILLING TO CHANGE.
- .4 A temporary solution: regroup. Recognize my atheistic philosophy, accept it, and try not to force it on others. Be glad for the Saturday Night meeting and don't go to meetings that I don't want to go to. Do I want to go Tuesday? Thursday? Sunday? Friday? I want to work with other alcoholics, like at a hospital. Do I?

5. Dare I say there is something wrong with me?
Dare I say that I am not willing to change?
Do I realize what I mean when I
say I am a Schopenhauer Disciple?

This means that I am anti-life. I am just
serving time in the penal colony of existence.

Would it really matter if I just
went to 2 meetings per week? Say
Friday and Saturday? I don't even think
I should worry about it.

6. Today I will shower, purchase a card for
my Uncle Tom (with a note), clean my
sanctuary, and read Schopenhauer.
After this I may decide to ride
the bicycle, or I may decide to read more.

7. Let's face it: I am not Mr. AA. I
am the atheistic philosopher who has an
unsociable temperament. I do not believe
I will ever become sociable, and I am
not willing to change.

I accept the loneliness and confusion.
I will now begin to consciously isolate
even when in society.

M, I

-10

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3✓

X12

42

1250₂

- .1 In passing I mention, that if my diaries were ever to be put into the vulgar language of "computer disks", I would have to replace language in place of the above symbols; hence this notebook would be GEB0, the entry "42: MANNAZ ONE LAGAZ" Sad but true.
- .2 I discovered a solution to my hang up about Alcoholics Anonymous and some of the members:
page 378 of The Pessimists Handbook
"Everywhere and at all times there has been much discontent with governments, laws and public regulations; for the most part, however, because men are always ready to make institutions responsible for the misery inseparable from human existence itself."
- .21 I must make a conscious effort to remind myself of the misery of existence so as not to blame AA meetings. Likewise, instead of focusing on the flaws in other people, I should seek their pains, suffering, and desire so as to PITY them, rather than ridicule them!
- .3 When I suspect someone is being overly hopeful, optimistic, and pious, I must remind myself of their inner fear of the true nature of existence. Quietly I will restrain from breaking their illusions.

01- 7, 14
185 P505
.4

The story of her life told by a female member of The Awareness Group lifted me out of my gloom as she brought to mind the suicidal, self destructive thinking processes I experienced, towards the end of my drinking. It works (Schopenhauers method of pity before contempt). When people spoke of turning their lives over to God, my mind did not fight; but, instead, I tried to understand what they meant, not whether or not they understood God as a mythological concept or as fact.

Basically, people seek release from worry and suffering. They want the burden of existence to fall on the shoulders of some Universal Grandfather. It seems simple enough, and I need not destroy this process of coping with existence.

.5

I have to remember that I am the one detaching from herd morality, and I only bring more mental agony upon myself when I fight religion with philosophy. I must leave people alone.

.6

Claude and others may think I am confused, complicated, and going backwards; but I realize how much more clear minded I am than I was back in May of 1987!

32 Every though I am far from being a genuine monk, I can maintain a monastic mood of "just passing through this world" by focusing on the humble task at hand.

33 Being a philosopher will be what isolates me from society; hence, the life of a Hermit is conducive to philosophical explorations.

4 I cannot allow my moods to show up at work. I am only there to earn my living. If I can develop the art of ISOLATING WHILE AMONG THE PACK, I will be walking in NONATTACHMENT. I must nurture my inner calm and develop my philosophical solutions to the problems of existence without attaching too much importance to the opinions or attitudes of others.

5 I must focus on peoples suffering and their miserable conditions so as to pity them rather than despise them for being block heads.

6 There is some kind of depression in my own being, and yet I notice it in my father also. If he is ashamed of my lack of ambition, I must detach from his opinion!

2031

7₃*

H, R

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X14

1251₂

1. An honest question I pose to myself (as far as I know I am my only reader) - Why do I write?

I believe I am writing a diary, but after reading ON AUTHORSHIP in SCHOPENHAUER'S the Art of Literature, I am beginning to question my own style - is it REDUNDANT?

2. How far into my diaries must the prospective reader venture in order to get to material actually worth his effort to read?

Are my notebooks readable? Or do I write for the sake of filling up notebooks?

If I made a conscious effort to improve my style, I may rest in the knowledge that my diaries will be instructive to another truth seeker.

3. I would need more original thoughts and less babbling about daily events, plans, schedules, and complaints about specific situations in my daily existence.

I would need to use as few words possible to communicate my thoughts.

The subject matter is simple and basic: EXISTENCE ITSELF.

I have an idea to start afresh with these notebooks (H, X, A, Z, N, etc.). This may be a time to begin a life work.

8- 7.11.1805
4 If I were ever to type out my thoughts formally, or to enter them into a computer disk, I would probably use the DIARY MATERIAL.
Yet, the diary material itself is the "scratch work". Within the notebooks, I could scrape together thoughts worth communicating to the fellow travellers.

5 I cannot try to sound deep or mysterious, but if I am honest and express myself directly and happen to reach deep, then this meets the aim.

6 So I intend on creating a Philosophical Doctrine within the Diary Material which will be recorded just as "Dream Recall" and "Notes on Philosophy" are.

The heading: ~~Any Philosophical Doctrine~~ **SCHOPENHAUER DISCIPLE**
An Honest Attempt Eff.

Within this SUB-HEADING will be works with titles, parts, and chapters.

This is where the sequence would become complex and confusing if not for the ever united uniformity of the Runic Number System which unites all entries under a common THEME.

2032

M, P

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~~MY PHILOSOPHICAL DOCTRINE: SCHOPENHAUER DISCIPLE~~
~~AN HONEST ATTEMPT TO COMMUNICATE ORIGINAL THOUGHTS~~
SESSION #1 : M, P (*pages i-ii) of "Proletariat Philosopher"

PROLETARIAT PHILOSOPHER

Introduction

i

This is an attempt, an effort to accomplish, to communicate original thoughts. Before I can do this I must first be able to think. In other words, somewhere beneath all the influences on my intellect there must be some original thoughts waiting to emerge.

The more I read Schopenhauer and Nietzsche, the more influenced I am by their thoughts, their doctrines, the more difficult it will be to determine what is learned or original.

I must confess I am very influenced by Arthur Schopenhauer and I have serious doubts whether I am capable of thinking for myself as I spend most of my free moments studying the philosophical doctrine of him whom I am determined to become a disciple of.

* one page of "Philosophical Doctrine" equals two pages of diary material.

(i) [25]

The title of this first attempt of some degree of original thinking is "Proletariat Philosopher". I will be as direct as possible so as not to try to use fancy terminology to disguise my lack of talent. I hope to be able to write those thoughts in me that need to be expressed, but find no listeners.

I may sound as if I had a complex, or a very low regard of my own intelligence. The fact is that my role in our society is as a park maintenance worker. I am a laborer who cleans toilets, collects garbage and litter, mows lawns, mops floors, and an array of menial tasks. I work with my hands in order to collect wages; hence, I am a proletariat, or simply a prole, a workhorse.

I have never attended a university for higher education, which may explain my feelings of inadequacy in daring to be a self-proclaimed, genuine philosopher. This is the plight of an intellectual who earns his living by the sweat of his brow. Yet I cannot forget my yearning to philosophize.

Fi

The subject matter I will philosophize upon and into will be the true nature of existence itself. I will make "an honest attempt" to seek universal qualities of existence, the nature of suffering, desire, will to live; the main source of knowledge will be my own experience as a fellow sufferer in the web of life. (BOOKS - SCH, NIET)

The main part of this work will consist of Critiques, or Reviews, of the two philosophers I have chosen to study. Remember, I am a manual laborer who spends his days being obedient to a foreman. I do not have so much time as to be able to make an exhaustive study of the Greek philosophers, nor Kant, nor Hegel, nor any others.

I focus on Schopenhauer, and I study Nietzsche merely to see where he branches off from — him... Why is Nietzsche terrified of S? I do not so much claim to be on the same level as Schopenhauer, as I but merely wish to be a disciple of his doctrine so as to reach salvation through philosophical knowledge.

As I write this introduction I am still in the process of reading Schopenhauer. I have not yet even begun reading

Nietzsche, but I hope to make an effort at some of my own naive thoughts on existence in the meantime.

While reading Nietzsche I will take notes on his books, and when that first reading is complete, I will begin a serious study of Schopenhauer.

While studying his works for the second time I will write Reviews, outlining his teachings, for these teachings will not only influence the direction of my Philosophical Doctrine, but will also introduce to me terms that will communicate my thoughts.

I do not write for money. No, I am only writing for whoever is called to follow my path.

Not everyone will be fortunate enough to have the leisure to develop their intellect, to study the philosophers. I want to be of assistance, as I am a fellow sufferer, and I do not believe I travel this path in vain.

2033

xi

One aspect of philosophy that I am automatically exempt from is that of professorship, as the study of philosophy for the sake of earning money. All my efforts are directed at gaining insight for myself on my path.

And yet, I cannot say that I am the Buddha as of yet. In other words, I recognize the depth and truth in the doctrines of Schopenhauer and Nietzsche, I recognize the Buddha in them. Eventually I will leave them behind to propagate their teachings.

Until then, they are the masters and I am the disciple. But whereas Schopenhauer wrote his doctrine, I intend on living it.

One note about the daily life of a prole: To be sure, the daily drudgery of a prole is miserable, but to some extent suffering helps tear away the will to live. Also, there is the potential to attain "monastic humility and enlightenment" by focusing on the task at hand.

An example of this: when picking up litter in the park, my first reaction is drudgery, fighting my work; but

when I recognize the wonder of moving my limbs, seeing through the skin into the veins and sinews of my arms and fingers as they reach down and grab hold of the litter, I am no longer burdened by the shame of a subservient position in the social order. I actually become enchanted by the universal phenomenon of the body.

What we are is hidden from us. We are so enslaved by our social roles that we fail to behold the movement of the organism our brains are connected to.

My attempts at original thinking will not so much be on the level of the great minds, but will aim at a way of enduring the boredom and suffering of existence. This first work will consist mostly of developing my philosophical doctrine in the midst of the doctrines of Schopenhauer and Nietzsche.

How original can any thought be? Did not the ancient philosophies of the East reach deeply into the problem of existence long before we came into the world? Instead of aiming at teaching the masses the road to salvation, one should help those we encounter.

2033

M, M

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X16

1252

1. The sessions entitled "~~My Philosophical Dispositions~~" are meant to serve as scratch paper for a formal book that I will type into a manuscript before my death. The first work I entitled "Proletariat Philosophies". I hope to include in it a review of the doctrines of Schopenhauer and Nietzsche, as well as some explanations of the possibilities of attaining salvation from this world by way of philosophical knowledge outside the walls of the Universities. Let not economic situations control philosophy! True philosophy exists as strongly outside the Universities!

2. In all honesty, I cannot hope to reach the depth of Schopenhauer or Nietzsche, at least not at this point in my life. I find it humbling to substitute their thoughts for mine until I begin to develop my own philosophical doctrine.

3. Because I felt as though I was forcing the completion of PH pt 2 in order to look into "The Portable Nietzsche", I began reading the latter in order to be less rigid. I will read them both at my leisure and let "My Philosophical Doctrine" develop ever so slowly.

47

251

2034

X17

Z₃B

1253

1. Crazy Ghost is alive and well, but oh how miserable is this wretched creature who writes! Paradox: I am so grateful for health, job, jetta, place to live; but I am miserable!
2. My sponsor Hank and the German, Fred, told me to burn my Schopenhauer books, or at least put them away for 2 months. I at right refused, promising them that I would be reading Schopenhauer as soon as I got alone.
3. I am suicidal, but as long as I don't pick up a drink I still have a chance. I refuse to put down Pessimistic philosophy! I am alienating myself from my sponsor by refusing to follow his suggestions.
The terrifying truth is that I may be heading towards an ugly end.
4. Forget about writing a book. Scratch the ideas of teaching people a doctrine. I am on a path no sane person would take. The truth is that I will LIVE SCHOPENHAUER'S DOCTRINE, whereas he merely wrote it. I am not the writer of the doctrine, but the DISCIPLE - I am to ANNIHILATE the will to live!

- 225 4 Z3M
- .5 This evening is beneficial. The steppenwolf has won! The steppenwolf in me is Crazy Ghost and he rejoices! Now, after being scolded by my sponsor - who says I am committing "spiritual suicide" - I am even more determined to LIVE Schopenhauer's philosophic doctrine.

I have come to terms with where I stand. It is better that the world did not exist at all, but lo and behold "I am better off with my pessimistic philosophy as I do not harbour any false hopes of ever being happy; whereas others cling to the pursuit of pleasures and happiness."

May be I will cut down AA meetings to only SATURDAY and SUNDAY and sometimes TUESDAY'S. May be my path is a solitary one.

- .6 The truth is that I really do not have any other philosophical doctrine of my own except for this: Whereas Schopenhauer's great mind wrote, I will live it!

- .7 No more anxious daydreaming about the state house or a vanagon or being a philosopher. I will not seek happiness, but I will try to avoid pain.

I will realize all people suffer and they fool themselves in portraying happiness. They do not fool me!

8 Surprisingly enough I feel deep peace this evening. I am getting a grip on Arthur Schopenhauer's teachings. I see how the optimistic are outraged by the audacity of Schopenhauer's honesty!

9 I will let Brad know that I am going to cut down on AA meetings and go full steam ahead in studying pessimistic, atheistic philosophy.

What will I do to keep away from the drink? Drinking alcohol will take me into more intense levels of pain, Hell, insanity, suicide;

whereas sobriety will enable me to quietly endure the wretchedness of existence.

"If you wish for peace of soul and pleasure, then believe.

If you wish to be a devotee of truth, then inquire" - Nietzsche

1.0 AA is not for everyone. It is possible to stay sober without going 100% the AA way...

I must not panic or be manipulated, I am changing... getting honest.

2035

M, S

-4

$\mathbb{Z}_3 M$

48

X 18

1254

- .1 Because of the mysterious nature of reality I am no longer attempting to create my own philosophical doctrine, but I am content to be a disciple of Schopenhauer, to try to live it.

Therefore, the "sessions" will be called SCHOPENHAUER DISCIPLE.

- .2 Instead of discouraging me from pursuing the pessimistic teachings of Schopenhauer, the warnings I received from my AA sponsor, Hank, and the German, Fred, only served to push me toward a deeper loyalty to living his doctrine, as opposed to merely reading it.

I am reminded of "This Perfect Day" and the stress on being happy, not isolating, etc... If my life were a drama, this is the point which the audience sees the character get off the fence and really become his true self.

- .3 I am planning on staying away from Open Discussion meetings, step meetings, etc... I am STAYING ON STEP ONE and looking for Speakers Meetings:

SAT: GIBSON

TUES: MATAWAN 9PM

THURS: FARMINGDALE 9PM

6 One note bringing some insight into last evening's emotional turmoil: I am usually kind to people of inferior intellectual capacity, such as Rich Zentz, but I am hurt by the lack of respect I get from the very people I would hope to be understood by, such as my DA sponsor, Hawk, or my Uncle, Tom.

7 "Regretted that those surrounding him had no idea who he was, and invariably kind to his social and intellectual inferiors, he often felt doubly hurt that those who ought to have understood him really had less respect for him than his most casual acquaintances."

- editor's preface to Thus Spoke Zarathustra about Nietzsche

Both Nietzsche and Schopenhauer were horribly lonely. I must not try to rid myself of my loneliness, but should accept it as a condition of the capacity for intellectual honesty.

8 I am amazed. Last evening I felt suicidal after the urgent scolding by AA sponsor, but this evening, after reading into the first part of Thus Spoke Zarathustra my heart is glad. I feel peace of mind.

Hence, TO THINE OWN SELF BE TRUE is greater than "advice from a sponsor". And yet, I am doubly blessed, for I harbor no resentments against sponsor Hawk. He knows not what he does.

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↑	B	M	M	↑	X	X	X

$$O = \infty$$